

September-December, 1953



*The Task of the Student
Christian Movement (page 3)*

Church and Campus



church and Campus

THIS CHAPEL IS KNOWN TO ALL LAGRANGE COLLEGE (GEORGIA) STUDENTS. SERVICES ARE HELD DAILY AT 6:45 AND 10:15 P.M.

COVER PICTURES: THE LARGE PICTURE SHOWS THE ARCHITECT'S DRAWING OF THE NEW WESLEY FOUNDATION BUILDING AT THE UNIVERSITY OF MINNESOTA. REV. WILBUR KORFHAGE IS DIRECTOR AND GEORGE PARIS, ASSOCIATE DIRECTOR. THE SMALL PICTURES ILLUSTRATE TYPICAL ACTIVITIES IN A METHODIST STUDENT CENTER: CHRISTMAS DRAMA, WHOLESOME RECREATION, AND PLANNING FOR A WORSHIP PROGRAM.

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contents

Let us repeat: *Church and Campus* is not another magazine. *The Christian Education Magazine* has been revamped with sharper editorial focus, new format, and new name. It is designed for pastors and is published, as before, five times per year.

The Task of the Student Christian Movement	3
College Evangelism: A Call to Action	5
Crusade Scholars: Joint Heirs of the Promise	7
Pastor to a Queen	10
Adeste Fideles	12
Christ Transforming Culture	16
And the Young Man Kneled to Pray	18
At Our Methodist Colleges	19
Theological Schools: Did You Know?	21
Let Us Pray (Book Review)	22
The Open Door (Student Recognition Day Service)	24

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Church and Campus

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The Task of the Student **CHRISTIAN** *Movement*

by **H. D. BOLLINGER**

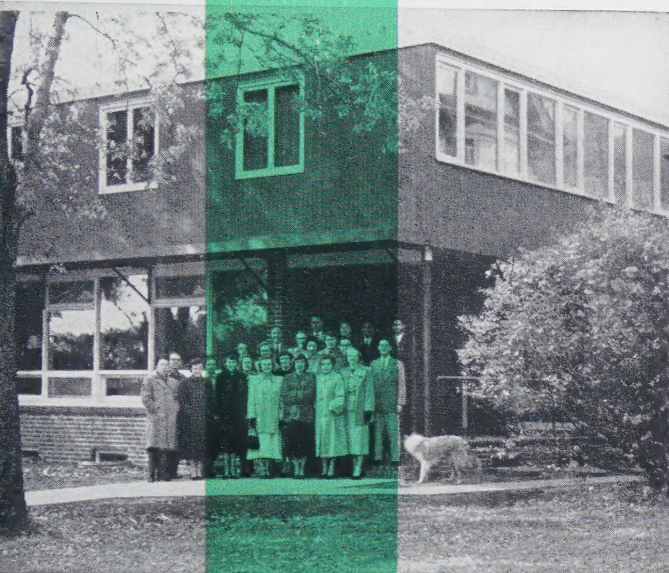
THE first task of the student Christian movement is to help students to realize their Christian vocation as students. For some reason there are students all over the world, registered in colleges and universities, who seek to escape the responsibility of membership in a community that is dedicated to the discipline of learning.

From the Christian viewpoint, this not only misses the real mean-

ing of the university, but also it means that the individual is not fulfilling his vocational mission as a Christian. Vocation, from the Christian viewpoint, means that one's work is an expression of the will and purpose of God. Therefore, if one is a Christian student, he dedicates himself vocationally to the discipline of the knowledge process. This process is to seek and to search to know the truth and to express it. Therefore, the Christian student realizes his vocation as a student. He hungers and thirsts for knowledge, and he submits to discipline in the process that is necessary to know the truth.

The second task of the student Christian movement is to work on "the university problem." This problem raises two basic questions. The first is, "What is the purpose of the university?"

Intelligent educators are themselves puzzled over this problem. For example, is it the business of the university merely to prepare people for the vocational tasks of life? Or, should the university have



MEMBERS OF THE WESLEY FOUNDATION, ST. PAUL, MINNESOTA



something to do with the meaning and purpose of human existence?

A further problem of the university concerns the acquisition of skills for tasks that need to be done. There are some educators who believe, for example, that students should acquire information and develop skills and that is sufficient. Examinations that require the student to make a certain grade are a sufficient method of procedure and no questions beyond this are asked. An educator in India, who challenged this theory of education, said to me that the *method* of education is the greatest problem which he faces.

From the Christian viewpoint, this method of education is challenged and the Christian raises the question of the development of personality in the intellectual process. The Christian believes, for example, that knowledge and information are acquired in order that the person may grow into the fullness and stature of the knowledge of God. Such a Christian conception of education goes far beyond the idea that many educators hold, and raises the basic question of the real meaning and purpose of the university.

The second basic question of the "university problem" from the Christian viewpoint is, "What is the purpose and place of the Christian in the university?" This question we hope to elaborate a little more when we consider the Christian witness in the university. However, with entirely too much brevity, let us summarize the place of the Christian in the university.

His task is to (1) inquire into the basic nature of the knowledge process and the meaning and purpose of the university; (2) witness to the Christian faith and evangelize (in the best meaning of the word) in the name of Christ whom he represents; (3) be concerned with the great major issues of human existence and to apply himself to their solution in the light of the Christian meaning of history; and (4) belong to a fel-

lowship of Christian believers at the university, who live in a visible community, the Church. As a member of such a fellowship, he interprets the Church as God's agency of purpose in history.

The third task of the student Christian movement is to confront the major issues of our day. The Christian student should face the issues of poverty, illiteracy, racialism, nationalism and war. Each of these, and many others, demands the insight, understanding, and hope that Christianity can offer. However, all these seem to point up in one major question at the present time, namely, "What answer shall the Christian give to communism?"

This gigantic ideological conflict becomes the absorbing issue to those who think and who are concerned. Communism comes with a specific formula in answer to human poverty and suffering that is at once economic, political, social, and, in some senses, religious. The Christian has to face this and he desires to give the Christian answer. Furthermore, he implicitly believes that there *is* a Christian answer to the economic, political, social and religious needs of mankind. However, there is a greater challenge to the Christian than to the communist because he has to *find* the answers. For example, what is the Christian economic answer to poverty? When we come to spell out the details, we are challenged to discover them and to know how they apply specifically to human misery. The same is true of the Christian political answer to communism. Is that answer wrapped up in the word "democracy"?

Some of us believe that democracy in its finest meanings is but spelled out Christianity as applied to the nations and governments of the world at the present time. And thus it is with all the major issues that men face today. Communism has the ready-made answers and applies them with dictatorial impact upon the peoples who are

willing or unwilling to accept them. For the Christian viewpoint, the answer to the events of history is in Jesus Christ the Lord, and the glorious challenge of Christian living is to apply the specifics to the problems and concerns of men.

THE fourth (and there are many others) task of the student Christian movement is to witness to Jesus Christ the Lord, and to the Christian faith in the life of the university. This requires much more than the average student realizes. It means that the Christian student knows Jesus Christ and is transformed by him. The Christian student is one who is not conformed to the thought patterns of the university or of the world but is transformed by the renewal of his mind in order that he may know God's will. Witnessing to Christ requires not only an experience of Christ; it requires also a theology, a knowledge of the Bible and a discipline of faith that demands obedience to God's will.

Furthermore, the Christian cannot merely witness, if we think of witnessing as "keeping one's light burning." A Christian witness, if it would remain alive, must be shared, else it will die. Therefore, witnessing demands evangelization, the telling and sharing of the Good News. Another way of saying it is that if one has a religious experience and attempts to keep it, it will die. However, if one has a religious experience and shares it, that experience will live and grow thereby. Therefore the task of the Christian in the university is to witness and to evangelize. The two go together and cannot be separated. Here again, we cannot spell out details. We would like to answer the questions, How does one witness to Christ in the university? How does one share the Good News in university life? Perhaps some of the student Christian groups can work out answers to those questions. In what better work could they be engaged?

COLLEGE EVANGELISM:

a Call to Action

by Douglas COOK
Wesley Foundation
Yale University

THE Church follows its students" is the claim and assurance that is frequently given to church parents today. Students, faculty and college workers are often aware that the Church is following its students at such a distance that they are hardly conscious of its being there. Too often the Church follows the student only to the edge of the campus, looking wistfully after him as he goes on into the activities and concerns of his day or term—like the little preschool boy who walks to school with his older brother to watch him go into the building and to wait for him to come out again in the hope that his brother will play with him. But in the really serious business of the day or week the Church is not included.

What the Church is called upon to do is not just to follow its students, but to proclaim the eternal validity and relevance of the gospel within the campus community itself. This is an evangelistic mission as challenging and demanding as any the Church has faced in the world. The campus community is peopled by gods as numerous and powerful as those of any culture. The rituals and modes of worship are as clearly prescribed and the devotion as thoroughgoing as one will find in

any religion known to man. Paul's words in the Areopagus might well have been spoken on "the hill" of any American campus today. "Men of old Siwash, from every point of view I see that you are extremely religious." It is not lack of faith that characterizes the campus. The faiths are many and deep though partial. They can only be met by the Christian's faith in the God of Jesus Christ. This is the whole faith that gives fullest meaning to all disciplines. Witnessing to this faith is the task of the church in the college community. It is called evangelism.

If the Church is to evangelize the campus—by "the Church" we mean not so much the Methodist organization in town or on campus as the total company of concerned Christians in the campus community—it will be as much concerned with bearing a witness in every area of the campus community as it has been with "meeting the needs of students" in a "home away from home." While concentration on this latter concern may lead to fairly large numbers of participants in a program, it may also tend to center attention and resources on the human level of social, intellectual and material desires, a kind of quest for personal adequacy that leaves little time or energy for the less self-conscious

proclamation of the gospel in terms that speak to the campus community.

There are at least three essential elements in the evangelization of the campus community. These are not steps that follow one another, but are rather integral parts of one continuing movement.

First, the Church will be clear and articulate about what the gospel is. The "good news" is the fact that God has come to man in Jesus Christ to offer him life in the fullest dimension—despite man's egotism, waywardness and unworthiness—as a gift not a reward. This is a gospel that can have meaning to a community of thought and research that is now suspecting man cannot find his own dignity, worth and destiny in the works of his own hands and the cleverness of his own brain. This is a gospel that can speak to students spending themselves for the pleasure, status, security that never quite add up to meaning. Without the consistent, unapologetic proclamation of the gospel, there will be no evangelism in the campus community.

Second, the Church will know well and be involved in the campus community which it seeks to evangelize. We so often speak to ears that do not hear, because we are

talking about sheep to cattlemen. The campus has its own languages, groups, forces, centers of living and interest, geography and physiology that describe its ethos and pathos. There is far more diversity than university. Communication breaks down amidst a Babel of tongues. Truly a Pentecost is called for in which each man hears in his own tongue—Greek and independent, philosopher and engineer, faculty and freshman, wheel and grind, farm boy and foreign student. Jesus and Paul knew the people and communities to whom they witnessed. The Church must now be sensitive enough to the community it would offer a cure to know what its temperature, pulse and morale are from day to day.

Third, out of the impulse of the gospel and in the knowledge of the campus community the Church will devise a strategy and technique for evangelism within the life of the campus. Many of the traditional practices will continue to speak to the campus—organizations, programs, parties, worship services, projects and publicity. But surely the ingenuity of Christian love will reveal new approaches also that are more natural to the community, drawing upon the resources of the campus itself and speaking the language of existent groups. There may be groups within professional and graduate schools that search out the Christian implications of the particular profession to which they are giving their lives. Home seminars in which Christian faculty members invite students into their homes over a period of time to explore the religious significance of a particular field of knowledge or the work of a scholar, and sessions in sorority and fraternity houses that seek to answer some of the questions that make religion a perennially exciting topic of discussion are only a couple of the infinite possibilities.

Somewhere within the campus community the Church must be free enough from inherited organiza-

tional patterns of activity and institutional necessities to turn the gospel loose in the real life of the campus with an eye to the witness rather than results. If the Church will sow sensibly, God will give the increase.

Man, even the college man, in his deepest and highest reaches stands in abysmal ignorance and inadequacy before the eternal mystery that he yet knows to be ultimate reality, call it God or what he will. One has but to read the unanswered questions put forth by the foremost scientists of our day, as recorded in "Scientific American" for September, 1953, to sense the humility that moves the most devoted scholars and to realize our mutual dependence upon faith, intuition and imagination—all qualities of the spirit. The gospel has something sound and relevant to say about creation and destiny, about the purposiveness of cell differentiation, about God in history and in human experience. The serious student searches for clues in various disciplines that will lead him to affirmations about life. The gospel alone catches up the best insights of all disciplines to give them meaning and direction in God. To proclaim that this is God's world, not man's, and to live as though it were is the prophetic task

of the Church in the campus community. The pulpit and student program that does not do this in the midst—not at the edge—of the academic, social community that is the campus cannot evangelize it.

But men are not minds, they are persons. The emotions, ambitions, fears and commitments that move students are only partially influenced by the intellectual experiences of academic life. Basic decisions of life, vocation, marriage, faith to live by, are made as students. These are fundamental commitments, expressions of man's need to fill his life with ultimate meaning. The Church has "good news" for students at these times, and it is not found simply in a pamphlet on church vocations or sex conduct before and after marriage. It is rooted in the living relationship that God can and does sustain to man in Jesus Christ—in which the meaning of man's momentary decisions is infused with the meaning of God's eternal "now." The gospel of God's love in Christ must be unashamedly proclaimed as the source and resource of personal, social and academic life. It has the power to change men, college men, into sons of God, if we will not obscure it too much with weasel words and fuzzy living.

Faculty Christian Fellowship

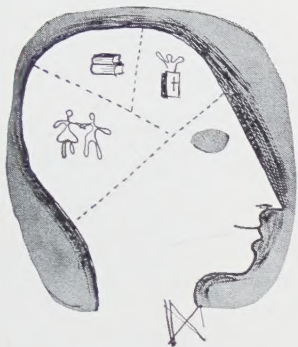
A genuine Christian faculty movement is making modest headway on college campuses, educators were told at the tenth annual Institute of Higher Education, in Nashville.

Evidence of such a movement, despite the "intense individualism" of the average faculty member, was described by Dr. E. Harris Harbison, history professor at Princeton.

"These men and women feel insecure . . . they are disturbed for academic freedom in this age of secularism and the present prevailing 'fear of ideas,' and they are uncertain about their own institutions," Dr. Harbison said.

"If they have a religion, their fears have been deepened in recent years. If not, they have a sort of openness of mind, or else a feeling of antagonism."

The new campus movement is the Faculty Christian Fellowship, organized nationally last summer.



CRUSADE SCHOLARS

Joint Heirs of the Promise

by
Woodrow A. Geier

Miss Ritsuko Omura plans to help rebuild her country. She has seen the results of war, economic and social upheaval, and poverty. She thinks that the best place for her to work will be in the Christian orphanages of Japan. That is why she is enrolled this autumn at Scarritt College in Nashville, where she can study group work and observe the operations of social agencies in Tennessee.

Miss Omura comes from Morioka City in northern Japan, and she is the product of the Christian mission in her land. In 1950 she was graduated from Woman's Christian College, Toyko. A year later she completed her training at Japan School of Social Work. Then she worked for many months in private and public orphanages until the opportunity came to study abroad.

Miss Omura was one of forty foreign students who attended the first Crusade Scholars' Orientation Program at American University. For two weeks before the opening of their colleges, these students had a unique introduction to American

life—a program sponsored by the Crusade Committee and planned by the Board of Education and the Board of Missions. Serving as dean and director of the program were Dr. Myron F. Wicke, associate director, Section of Secondary and Higher Education, Division of Educational Institutions, and Mrs. Florence H. Cox, director of Crusade Scholarships.

During the morning the students attended classes in language and culture at American University. In small groups they studied vocabulary building, idioms, and other matters designed to help them master the essentials of American-style English. The University's American Language Center, under the direction of Professor Alva L. Davis, was equipped to handle the orientation job. The center employs a dozen top linguistic experts who annually teach rudiments of English to students of about fifty nations.

In the afternoons the scholars went on field trips. They visited U. S. Government agencies and the embassies of their countries. They talked with officials and asked



SOME SCHOLARS KNEW FIVE OR SIX LANGUAGES, BUT THEY NEEDED SPECIAL HELP ON AMERICAN-STYLE ENGLISH

questions—serious, pointed questions about America and her people. They saw the workings of American society, and they compared these with practices in their homelands. Said a sari-clad girl from India as she watched Washington's surging traffic: "I never knew it was possible to direct so much traffic without a policeman."

In the afternoons, too, the scholars talked with leaders of the University and with staff members of the Board of Education and the Board of Missions. They met Mrs. Cox and Dr. Wicke for individual conferences about living arrangements, college courses, and the strange American communities into which they would go.

In the evenings the scholars held chapel services. Significantly, one litany read: "From easy contentment with what is familiar, and from hesitation in making adventures for thy kingdom, good Lord, deliver us."

After the chapel services there were forums on questions regarding American church life, education, social customs, and government. And there were "international interludes" when students told about their life overseas and about the problems of their coun-

tries. Then the music and games of many lands were featured. The scholars were quick to learn American games and songs under the direction of the Rev. and Mrs. William Marlow of Yale Divinity School, both former missionaries to India in the I-3 program.

On week ends the scholars visited the homes of church people in Washington. They attended serv-

ices at Metropolitan and Mt. Vernon Place and afterwards were invited to dine with church families. Their visits gave some American children opportunities to learn about Christians in other lands and strengthened the bonds of brotherhood; for the Crusade Scholarship program is a two-way street, and the scholars form ties in America that will endure all

DIFFERENT ACCENTS BUT ONE FAITH. SCHOLARS SING HYMNS OF MANY LANDS





RITSUKO OMURA, NOW AT SCARRITT, WAS ONE OF SIX FROM JAPAN WHO TOOK PART IN ORIENTATION PROGRAM



JOSEPH R. LANCE, A STUDENT AT GARRETT, CAME FROM INDIA TO STUDY THEOLOGY AND HOSPITAL MANAGEMENT

the shocks of the world upheaval.

These Crusade Scholars are now among us—brought here through the giving to Week of Dedication offerings. Who are these students and what kind of people are they? What did the orientation program mean to them?

Miss Ratna Sudershanan, of Hyderabad, Deccan, India, expressed the conclusion of others when she said: "The instruction in classes and the friendliness of the teachers gave us a feeling of security and made us realize that we can get along in this country. The teachers were humble and I appreciated the democratic way they had of dealing with questions. Our teachers were quite frank in telling us our shortcomings and also the faults of the American people, so that we achieved a basis for mutual understanding."

A look at the story of a few is enough to make one realize that the Crusade Scholarship Committee, working through the Board of Missions and the Board of Education, has brought to our country some of the Church's most promising leaders.

From the Belgian Congo comes Pierre Shaumba, first member of the Otetela tribe to study in Amer-

ica. He comes with special permission and honors; for he has been awarded full Congolese Belgian Congo citizenship in recognition of his services to his people. Pierre Shaumba knew not a word of English when as a small boy he knocked on the door of the mission station in the Central Congo. But Dr. Alexander J. Reid and Mrs. Reid took the hungry and friendless child into their home. There he served as houseboy, learned the English language, and became a Christian. Now he knows six languages. He has helped Dr. and Mrs. Reid through the twenty-four years of their labors in Africa, as secretary, evangelist, pastor, and associate district superintendent. He has gone as far in school as it is possible for an African to go in his native land. Now at Paine College, Augusta, Georgia, Pierre Shaumba will study agriculture and theology; for, says he, "I want to preach the Good News of the Saviour to my people."

And there are other Crusade Scholars whose stories are just as

interesting and whose plans for study are just as significant.

Miss Hiroko Nashiro, of Okinawa, remembers the air raids over her island when the family home was burnt to the ground and her family was separated through two years of war. A Methodist Sunday school teacher, she is now studying home economics at Berea College.

Silverio J. R. Ignacio, a Methodist pastor during the Japanese occupation of the Philippines, participated in the underground movement to free his country. He is studying rural sociology and theology at Drew Seminary.

These and other Crusade Scholars have inherited with us the troubles, the responsibilities, and Christ's promise to the Church in our times. As we receive them as ambassadors for Christ, our own church life will be built up—especially if we pray with them the litany they brought: "From easy contentment with what is familiar, and from hesitation in making adventures for thy kingdom, good Lord, deliver us."



PASTOR TO A QUEEN

by *Bonnie and Jameson JONES*

ONLY occasionally do pastors tell their congregations why we should welcome young people from abroad who come to America to study. Some pastors condescend to admit one point, that foreign students often carry home from the United States an interpretation of our way of life that helps others understand the real America. We wish for some miracle that would enable every pastor to meet John Amanaki Havea, the only person from his country ever to visit the United States.

"Some of our people have passed through here on their way to Britain," John explains, "but no one has ever had a reason for staying here a while. All we know of America is what we see in a few Hollywood movies, and we get only the poorest. Our first contact with America was soldiers who came in during the war. I am very surprised with your country. I didn't know that America was Christian, until I came here. I expected the worst."

John Havea's country is Tonga, an independent kingdom under British protection, located in the South Pacific little more than halfway between Hawaii and Australia. Tonga was relatively unknown

until last spring, when Queen Salote of Tonga attended the coronation of England's Queen Elizabeth II and won the hearts of the British people and the attention of every newspaper feature writer. Standing six feet four inches, weighing 280 pounds, easily the largest queen in the world, Queen Salote held briefly the attention of the world, sent thousands of people to encyclopedias to learn the facts on Tonga.

John Havea himself is a fascinating encyclopedia of facts about Queen Salote and her people, about Tonga and its history, about the Christian church which is the apex of all life in that island kingdom.

Queen Salote is a Methodist and a very active member of the church. She has exceptional interest in youth work and wrote John several times during her coronation trip to suggest ideas they might adopt for Tongan church youth groups. Salote was crowned in 1918, the latest monarch in a hereditary line that can be traced back to the year 950.

Polynesian peoples in these islands had developed a rather advanced culture by 1616 when they were "discovered" by the Dutch. Captain James Cook visited the

islands in 1773, was so impressed with the friendliness of the people that he named them the Friendly Islands. Tongan tradition says the good captain would have been killed had he stayed one day longer. A murder plot was set for a time that turned out to be twenty-four hours too late. British Christian missionaries went to Tonga twenty-four years after Captain Cook, met cold resistance and left.

The effective evangelization of Tonga began with John Thomas who read about the islands in Captain Cook's journal and felt a call to carry the Christian gospel to the people. John Thomas arrived in 1826 and during three long years of work never won a single person to his faith. Then an influential native chief was baptized, and there began a religious revival that swept the islands. When John Thomas left twenty-five years later, the whole of Tonga was transformed into a Christian nation.

Tonga is still Christian. Every one of its 45,000 citizens is a Christian, and 80 per cent of them are Methodists. John Havea is associate pastor of a church with 850 members, one of whom is Queen Salote. Average attendance at Sunday worship is 800. A usual Sunday begins at six in the morning

with a prayer meeting. At nine is morning worship, with the pastor preaching, then church school at one. Afternoon worship is at three with the associate pastor preaching, followed by class meetings. At seven comes the evening service, with a lay preacher in the pulpit. The Tonga Methodist conference has 64 preachers in full connection, 1,000 lay preachers, 202 churches.

It's about normal for a Tongan to give half his salary to the church. Tongan people love their church, and John says people in the United States don't appreciate what the church has to offer them. Even for the queen, the church comes first, then her crown, then her family.

That matter of a man giving half his salary to the church—you know something is different about that! John announces simply, "With us, money is not a primary need." As soon as a boy becomes sixteen, the government gives him eight acres of land. Every man's occupation is working his land, and Tonga is blessed with fertile soil, five feet deep. Everyone is well fed, and there is no market because there's no need for one.

A man grows all the food that he and his family need. John Havea, like most men, has a regular job but his employer allows time for him to work his land.

John is a teacher of English and Bible at Toupou College in the capital city of Nukualofa. His starting salary was \$2.50 a month, which was sufficient, he recalls. Taxes? Yes, every man pays \$5 a year, for which the government gives free education, free medical and hospital care, free telephones wherever they can be installed.

Does it sound unbelievable? Yes, if you read it in a travel magazine. Quite believable, if you hear the story from the smiling, gracious Tongan who is now studying in our country. John Havea is four generations removed from cannibalism, but is a third-generation Methodist minister. His father founded a seminary, was translator of part of Tonga's revised version of the Bible. John's eldest brother is a missionary from the Tongan church to the Solomon Islands.

John came to the United States last year as one of 155 foreign students sponsored by The Methodist Church. His Crusade Scholar-

ship pays all travel, educational and living expenses. Since the program began in 1944, some 749 students from fifty countries have received Crusade Scholarships. American Methodists finance the program through their Week of Dedication offerings. Crusade Scholars have studied and learned, and many, like John Havea, have given us new perspectives into the meaning and power of the Christian gospel.

John expects to receive a bachelor of divinity degree from Drew University next June, plans then to return to Tonga to teach and preach and work among his people.

"I have enjoyed the Christian life of the American people," he tells us. "They are more friendly than any other people I have known. I have written articles home, telling our people about you. You tell American people, for me, that a Crusade Scholarship is not just giving money but is a living investment in life itself."

The message John Havea brings us from Tonga is worth all we have invested in his scholarship. Our extra dividend lies in the message he takes to Tonga from the churches of America.



REV. CURT CATLIN, NORTH CAROLINA DIRECTOR OF YOUTH WORK, CHATS WITH REV. JOHN HAVEA, PASTOR TO A QUEEN, DURING A VISIT TO LAKE JUNALUSKA, N.C.

Adeste

Fideles



AND the Christmas season shall be filled with service to others, with music, and with drama." So say the faculties and students of our Methodist colleges. George Frederick Handel's "The Messiah" reigns supreme in choir performances, while Christmas carols express the informal joy and exultation of other singing groups.

Processions, each member carry-

ing a lighted taper, singing Christmas music, can be seen wending their way through college halls and across college campuses. Red-robed choirs, lighted candles and Christmas greens are characteristic of the traditions of most of our schools.

The giving of oneself in service to others is basic to Christmas and this spirit is expressed in many ways. *Willamette University*, Salem, Oregon, has a new phrase, "hands across the territories," to express its latest idea in Christmas traditions. Five years ago the administration became concerned about students of the Hawaiian Islands who were unable to return home for Christmas. Although most of them make arrangements to stay with friends, staff members felt something was missing. They felt the need of a personal exchange of greetings at this time of the year when family ties are most important. And so the idea for a radio broadcast was born, a broadcast which would be taped and flown to Honolulu for release on Christmas Day. The program featured students giving brief greetings to relatives and singing Christmas carols. Since the initial broadcast of fifteen minutes, the program has grown to a half-hour production with personal greetings from the governor of Oregon and

the university president and a sixty-voice *a cappella* choir added. Last year the college introduced another broadcast for Alaska.

The Doll Dance, the outgrowth of a promise made by coeds of *Dickinson College*, Carlisle, Pennsylvania, fifty-two years ago to Maud Ballington Booth, founder of the Volunteers of America, that they would collect and dress dolls to be given as Christmas gifts to the children of the inmates of New York City's prisons, is an annual fete which has been observed without a break since its beginning. The dolls are donated by faculty members and their wives, the men students, townspeople and coeds, and are exhibited at the doll show, an all-college social event. After the show the dolls are packed and trucked to New York City. Upwards of five hundred dolls are sent each year and have brought joy to thousands of children in the shadow of prison walls.

The Christmas Tree Fund idea exemplifies the true Christmas spirit at *Southern Methodist University*, Dallas, Texas. A week or so preceding the start of the holiday season, a large Christmas tree is set up in the rotunda of Dallas Hall, and is decorated by members of the Alpha Phi Omega fraternity. The tree is then adorned with metal buckets—about a dozen of them. Students wishing to con-



EMORY UNIVERSITY GLEE CLUB TYPIFIES MUSICAL AIR OF SEASON WITH ANNUAL CHRISTMAS CONCERT

tribute to the fund may make a wish for themselves and for charity as they toss coins at the buckets. Usually several hundred dollars in small coins are collected in this novel way, all of which is given to the Dallas Welfare Agency. The fraternity, a national honorary service organization composed of former and present Boy Scouts, was founded "to assemble college men in the fellowship of the Scout Oath and law and to develop friendship and promote service to humanity."

For a week before the closing for the annual vacation, the Christmas spirit invades the women's dormitory at *Lycoming College*. Every day each girl either does a good deed or leaves a gift for the girl whose name she has drawn. All this is done anonymously. At *Huntingdon College*, Montgomery, Alabama, gifts are wrapped and placed under the trees by the students, but they are not for the students. They are distributed later to Montgomery's neediest children. The students never know the last names of the children, nor where they live, and the children never know from whom come the gifts that Santa Claus leaves on Christmas Eve.

The Student Christian Association cabinet of *Wofford College*, Spartanburg, South Carolina, annually goes to a tenement section to sing carols. The association has built a playground in that community for the children. Seven social fraternities give baskets to underprivileged people of all races. For more than twenty-five years one of the men's fraternities at *Allegheny College*, Meadville, Pennsylvania, has given a Christmas party with individual presents to children residents at the Odd Fellows' Home. More recently other fraternity groups have adopted the same idea and are giving Christmas parties for other groups of underprivileged children.

Traditional Christmas music has its place on the college campus. Gray Chapel auditorium is the scene of the annual Christmas concert presented by all the musical organizations of *Ohio Wesleyan* at Delaware, Ohio. The *a cappella* choir wanders through the aisles singing the more popular Christmas songs. The glee clubs join in, doing some of the older carols and songs from other lands. Then the Madrigal Singers enter, clad as street carolers, and roam about singing the gay songs of

Christmas. Practically every student and faculty member of *McMurry College*, Abilene, Texas, dressed in bright winter colors and riding in the bed of a large open van, join in singing carols at the Hendrick Memorial Hospital and at the homes of some of the "old timers" who have supported the college for many years. A choral presentation by the Singers of *Millsaps College*, Jackson, Mississippi, is the "Feast of the Carols," which features the little-known but beautiful, as well as more familiar songs. The atmosphere of reverence and beauty is enhanced by the robed singers bearing lighted candles and the use of ferns, flowers and candles on the stage and in the windows of the auditorium.

The Christmas Sing on the Plaza of *Boston University*, Massachusetts, features twenty-five-foot decorated trees where students and faculty gather to enjoy caroling and to hear their president extend informal greetings to his faculty family. For the past thirty years a special program of carols, interspersed by appropriate remarks from the chaplain, has highlighted the season at the *University of Chattanooga*, in Tennessee. One



"THE VISIT OF THE WISE MEN," ONE OF SEVEN "LIVING PICTURES" FROM DUKE UNIVERSITY'S CHRISTMAS PAGEANT. SCENES ARE ACCOMPANIED BY POETIC NARRATION

UNIQUE METHOD OF CHRISTMAS GIVING AS PRACTICED BY SMU CHAPTER OF ALPHA PHI OMEGA, NATIONAL SERVICE FRATERNITY



of the high points of the year at *Albion College*, in Michigan, is the candlelight service when the student body sings carols, using appropriate Bible readings during the program. The glee club of *Emory University*, Atlanta, Georgia, renders a twofold service in its annual program of sacred music, one for the students and the other for the citizens of Atlanta, when Glenn Memorial auditorium is packed to its capacity.

Tennessee Wesleyan at Athens and *DePauw University*, Greencastle, Indiana, feature "The Messiah." *Lycoming College* in Williamsport, Pennsylvania, co-operates with the Civic Choir of that city by furnishing soloists for its annual rendition of "The Messiah." This oratorio has been a part of the college scene at *Cornell College*, Mount Vernon, Iowa, since 1900 when it was sung as part of the famed May Music Festival. In 1903 it was moved to the Christmas

TRADITIONAL CHRISTMAS DOLL DANCE IS DICKINSON COLLEGE STUDENTS' WAY OF SERVING CHILDREN OF PRISON INMATES



season, as befits its stirring religious theme. Each year a number of townspeople, alumni and faculty join the student groups in the singing of Handel's impressive work. Says the *Durham (N. C.) Morning Herald*, "For many in Durham and the surrounding area, the Christmas celebration begins when the *Duke University* choir presents 'The Messiah.'"

Vespers services are featured at *Baker University*, Baldwin, Kansas, and at *Rocky Mountain College*, Billings, Montana.

Many readings and plays lend themselves to the Christmas season. Some schools have used the talent on their own campuses to work out such programs. *High Point College*, in North Carolina, uses a beautifully written story of Christmas by one of its own faculty members. For the past eighteen years the students and teachers of *Westminster College*, Salt Lake City,

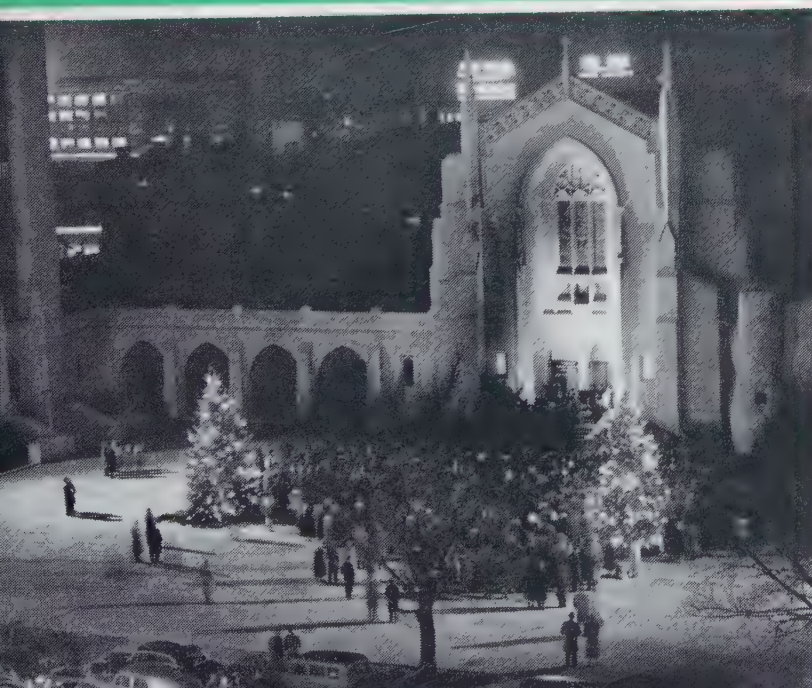


CHRISTMAS IS HAPPIER FOR DURHAM'S UNDERPRIVILEGED CHILDREN AS RESULT OF WORK OF CAMPUS GROUPS AT DUKE UNIVERSITY. MOST OF THE GIFTS ARE CLOTHING



"MADONNA AND CHILD" FROM ANNUAL CHRISTMAS PAGEANT AT BENNETT COLLEGE

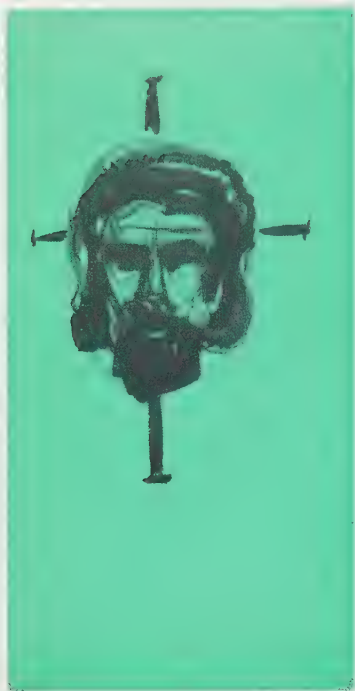
STUDENTS AND FACULTY SING ON BOSTON UNIVERSITY PLAZA, THEN HEAR CHRISTMAS GREETINGS FROM PRESIDENT CASE. COMMONWEALTH AVENUE PASSES IN FOREGROUND



Utah, have presented a pageant called "A Mystery of Christmas" by McKinney. The play is presented in costume in the medieval manner, with the action going on among the audience and near the rostrum. Women's solo voices and vocal ensembles augment the music by the author, while the pageantry and posing are done by the men students. Two angels make their way to the front of the auditorium leading the shepherds and stand before the chorus line which parts to reveal Bethlehem and Mary and Joseph with the infant Jesus.

For the past quarter of a century, the choir and Thespians of *Evansville College*, in Indiana, have traditionally presented for the college and community "Eager Heart," an old English play based on the ancient legend that Christ walks on earth each Christmas. The names of the members of the cast have never been published, no pictures of scenes have been taken nor has admission been charged. *Huntingdon College* opens its Christmas season with the presentation of a "White Christmas"

(Continued on page 22)



CHRIST *transforming*

IT is "on to Lawrence" for delegates of the Methodist Student Movement during the coming Christmas holidays.

The Fifth National Quadrennial Conference of the Methodist Student Movement will be held at the University of Kansas, December 28-January 2. Twenty-three hundred students and adult delegates, including some two hundred foreign students related to the Methodist Student Movement, will tax the capacities of the university, but will also bring to those days the enthusiasm of a student Christian movement which has organized activities in every state of the Union.

The conference theme is "Christ Transforming Culture." On the

opening night Philippe Maury, general secretary of the World's Student Christian Federation, will speak following a short dramatic service introducing the theme of the conference. On the following morning Dr. Albert Outler of Perkins School of Theology will present the theological basis upon which a criticism of culture proceeds. Other morning platform speakers will be Dr. Glenn Olds, chaplain of the University of Denver, Dr. Nels F. S. Ferré of the School of Religion, Vanderbilt University, and Dr. Ralph Sockman of Christ Church (Methodist), New York City. Under the direction of Dr. Harold Ehrensperger the concluding morning session on January 2 will summarize the significance of the conference.

Other evening speakers will be Bishop Edwin Voigt of the Dakota Area, Bishop Newell Booth of Africa, Dr. John O. Gross, executive secretary of the Division of Educational Institutions, Jameson Jones, projects secretary of the National Conference of Methodist Youth, and Paul Deats of Harvard University.

An evening of arts will feature the famed pianist Eugene List,

violinist Carroll Glenn and vocalist Nancy Carr.

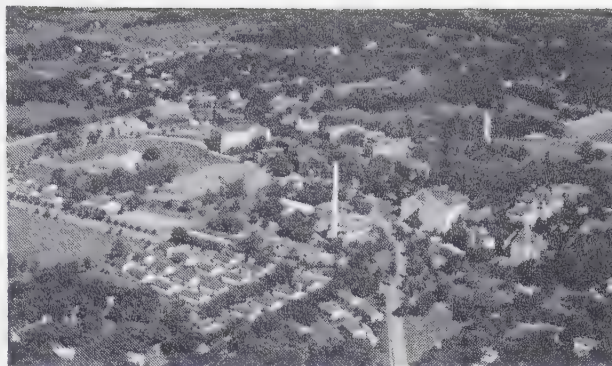
The New Year's Eve program will carry a dramatic interpretation of the conference theme and will conclude with a Watch Night Communion Service under the direction of Dr. Paul Burt of the Wesley Foundation, University of Illinois, and Bishop Matthew Clair of the St. Louis Area.

A feature of this conference will be the fellowship groups each morning following the address. The afternoon Bible study briefing will be under the direction of Dr. Charles S. Laymon. It will be followed by interest groups, emphasizing counseling in Christian vocations, opportunities in Christian missions, recreation and drama.

A committee of students and student workers has been in charge of planning this conference. It was chaired by the ex-Methodist Student Movement Commission president, Jerry Gibson of Boston University. The details of the conference programming have been under the supervision of the Department of College and University Religious Life: H. D. Bollinger, Harvey C. Brown and Roger Ortmayer.



ture



UNIVERSITY OF KANSAS CAMPUS IN LAWRENCE, SITE OF FIFTH NATIONAL MSM QUADRENNIAL CONFERENCE

BISHOP MATTHEW W. CLAIR



DR. NELS F. S. FERRÉ



DR. RALPH W. SOCKMAN



CARROLL GLENN AND EUGENE LIST WILL PROVIDE EVENING OF ENTERTAINMENT



and the Young Man Knelt to Pray

by Glen Otis
MARTIN

IT was his first day at the University, and he went early to the Wesley Foundation which was in his understanding the church on the University campus. He felt the need of prayer—of conversation with God his Father. He entered and the atmosphere was that of a home. He was pleased, but still he searched for a place to pray. There was no special room; there was no chapel with the traditional fixtures of the church. So he looked for a closet into which he might enter, and those he found were filled: one with games and card tables, one with foods, dishes, and the things which suppers require, one with cleaning equipment. But there was no closet to which a man could draw apart and pray.

Now this introduction could be fiction, but it might also be true. Students at the Wesley Foundation at the University of Tennessee in Knoxville did not want it to be true of their home away from home, so for more than two years they have planned and prepared for a personal devotions chapel.

During the summer of 1951 Bob Overall, a student in engineering, conceived the idea of using an old storage room in the basement and converting it into a chapel. In spite of the piles of junk he found there, he was able to visualize the room as it would be when remodeled and drew the original tracing from which the blueprints were made. These were later checked by a licensed architect and left virtually unchanged.

Students who were invited to speak at Men's Club and other meetings took with them blueprints and, as a result, received many donations from individuals and from organizations. The director likewise made announcements where he was invited to speak. On one



(ABOVE) STUDENTS FRAMING WALLS OF BASEMENT STORAGE ROOM (BELOW) THE COMPLETED CHAPEL IN USE FOR MEDITATION

occasion following a sermon, a member of the church slipped a fifty dollar bill into his hand for the chapel. One unexpected dividend was the discovery among the junk of forty dollars' worth of old weather stripping, which had been stored there and forgotten. This amount also went into the chapel.

Last summer the students labored and built new walls and a new ceiling to conceal the battered pillars, old pipes and wiring. They installed new lighting and a heater; they laid an asphalt floor and put in a platform and rugs. Except for the installation and connection of the 220-volt electric heating system, all labor was contributed by students and director.

Other students at Hiwassee College, a Methodist school nearby, built the furniture in limed oak, five small pews, a kneeling rail across the front of the altar platform and the altar itself. The youth director of one of the churches which serves Methodist students contributed the cross and candlesticks in honor of her father and mother who began their student work many years ago at this University.

The room is built for worship, and is never used for anything else. It is open for that purpose daily.

It was his first day at the University, and the young man knelt to pray.

At Our Methodist Colleges

Research

■ From Dr. Carl R. Newsom's doctoral dissertation, "General Education Science in Methodist-related Junior and Senior Colleges," come these statements. "The general education science teachers in Methodist-related colleges consider the fields of science and religion as allies in the search for truth. All these teachers in the junior colleges and 78 per cent of the senior college science teachers present spiritual implications in their courses. They do not consider science and religion in conflict.

"These teachers in the Methodist-related colleges state that they consider religion to be related to every phase of human thought and endeavor, and a professor in any field of study need not avoid religious and ethical issues. They further state that any college instructor of science who is a Christian cannot escape the obligation of bringing his Christian perspective into the subject matter of his courses.

"The general education science teachers in these courses teach that God stands behind the Universe, and that he expresses himself through natural laws. The science student, therefore, is seeking knowledge and understanding of the great works of the Creator."

Since his graduation from Peabody College in August, 1953, Dr. Newsom has been a member of the faculty of Morehead State College, Morehead, Kentucky.

In a recent survey of students at Methodist-related Kendall College, twenty-seven said that they had been advised to attend the college

by their pastors. The next largest group had been "sold" on Kendall by former students. Families, friends, faculty members, board members, and choir members were responsible for interesting the rest in attending junior college.

Similar results are reflected an-



nually in Methodist educational institutions throughout the country. These figures are not surprising because it is well known that young people seek the guidance of their pastors in ordinary times and even more so today.

■ *Religion in the Church College*, a 32-page booklet dealing with the total religious witness and ministry of the church-related college, is now off the press. The booklet was published under the direction of the Committee on Campus Religious Life—representatives of Methodist colleges and staff members of the Division of Education Institutions.

In the foreword, Dr. J. Lem Stokes II, formerly secretary of Re-

ligion in Higher Education of the Division of Educational Institutions and now president of Pfeiffer Junior College, Misenheimer, North Carolina, says: "It has long been assumed that it was the peculiar function of the church-related college to provide a liberal education within the framework of a wholesome campus religious atmosphere. With the gradual secularization of society, however, the church-related college has found it increasingly difficult to carry out its stated mission."

Developments

Methodist campuses looked different when students returned for the fall sessions.

■ Ground was officially broken for the William H. and May D. Taylor Memorial Library and the Reeves Recreation Building at Centenary Junior College, Hackettstown, New Jersey, June 29. The largest gift for the construction of the \$312,000 library was given by the Surdna Foundation, Yonkers, New York, with which Mr. and Mrs. Taylor were connected. The \$257,000 recreation building is named for John M. Reeves of Summit, New Jersey, who made a generous contribution for its construction. Mr. Reeves has been a Centenary trustee for seven years.

■ The long-range development program of Willamette University, Salem, Oregon, was given a strong stimulus in June, when officials of the California Packing Corporation met in Salem to present the deed to Calpak's "old 12th Street Plant" to its neighbor of almost half a century—Willamette University. The property consists of the retired plant and about an acre and a half of land bordering the campus. University plans called for early clearing of existing buildings so that the land might replace Sweetland Field for physical education classes and intramural play fields.

Gifts to Methodist schools perpetuate Christian education.

■ A gift of \$20,000 by Walter T. Candler, Decatur and Atlanta, Georgia, businessman, will endow the John Gordon Stipe Memorial Lectureship in Spanish Culture at Emory University. Candler's gift, made in the name of the "old Emory" class of 1907, memorializes the late J. G. Stipe, vice president of the university.

■ Six Methodist-related schools—Allegheny College, Meadville, Pennsylvania; Baker University, Baldwin City, Kansas; Centenary Junior College, Hackettstown, New



Jersey; Duke University, Durham, North Carolina; Lawrence College, Appleton, Wisconsin; Syracuse University, Syracuse, New York—are among the twenty-three colleges and universities throughout the United States who have received Japanese cherry trees in appreciation of their support of the general scholarship fund of the International Christian University in Japan since the start of the academic year 1953-54. Students of each of these schools contributed one or more full scholarships to maintain a student at I. C. U.

■ Dean Pitman B. Potter of the Graduate School of American University has announced the establishment of the John W. Summers Graduate Scholarships. Covering full tuition for thirty hours of

graduate study, the awards are restricted to students planning a career in the public service of the United States. They were established by Mrs. Jennie B. Summers, Evanston, Illinois, in memory of her husband, the Honorable John W. Summers, Congressman from the State of Washington.

■ J. M. Willson, prominent businessman and civic and church leader of Floydada, Texas, has announced the establishment at Centenary College, Shreveport, Louisiana, of an annual lecture series, the Willson Lectures. In setting up a \$15,000 endowment for this purpose, Mr. Willson has insured for future Centenary students lectures each year by some outstanding person.

■ Alumni and friends of Dickinson College—numbering 1,185—contributed \$38,623 to the 1953 fund. Both figures are the highest since Dickinson instituted its annual giving appeal in 1936 for unrestricted gifts to help meet current costs of operating the college. Gifts to the college from all sources during the past fiscal year showed an increase of \$65,968 over the previous year.

■ Interesting items from Oklahoma City University: Appropriately the first book checked from the library after its move from the old location to the new \$600,000 Gold Star Memorial School of Religion and Library Building was *Facing a New Day* by Dr. Theron McGee, professor of religion and philosophy at O.C.U. Student making the selection was Bruce Eady, junior ministerial student and pastor at Lambeth Methodist Church. . . . The Broadhurst Foundation of Tulsa has given twenty-five scholarships valued at \$4,375 for ministerial students at O.C.U.

■ Tabulations recently completed in the Duke University Loyalty Fund office showed that alumni and friends had given a total of \$176,722 to the school through the annual giving program in the 1952-53 fiscal year. This sum was \$20,000 more than that given in the

previously high year of 1948-49. Perhaps even more noteworthy was the fact that 7,953, including 31 per cent of the entire alumni body, participated in this seventh annual giving program.



The Rev. Leon Stubbs, left, congratulates President Robert H. Stamey of Brevard College, Brevard, N. C., on the beginning of the institution's second century. The occasion was the annual Brevard College alumni luncheon held September 23 during the sessions of the Western North Carolina Conference in High Point. Mr. Stubbs, pastor of Central Methodist Church, Denton, N. C., is president of the alumni association.

Brevard began its 101st year this fall with a 35 per cent increase in enrollment. The college traces its history through Rutherford College, founded in 1853. This school merged with Weaver College and Brevard Institute in 1934 to form Brevard College.

Changing times call for new educational programs.

■ A new educational workshop to study moral and spiritual values in public school experience convened last summer at the College of the Pacific in Stockton, California. Directed by COP director of religious activities, Dr. Alfred W. Painter, the five-week project enrolled thirty California elementary and secondary teachers and administrators and one from Philadelphia.

So They Say

"When a man's work is to be done today, we no longer call a man, we need an organization; when problems arise, we appoint a committee. A teacher is simply a member of a faculty and a Christian only a member of the Christian Church. One is not a manufacturer but a part of the N.A.M.

"We seem to be no longer individualists, we are insignificant parts of a highly complex and highly organized society. 'I' and 'me' are rapidly being replaced as far as assumed responsibility is concerned by 'it' and 'they!' But, I ask you, who is 'they?' The answer is, 'They is we.' This may be horrible English but I think it is good, old-fashioned western philosophy and I like it."

Chancellor Chester M. Alter of the University of Denver in his inaugural address, August 28, 1953.

Personals

Elected: Dr. H. L. Dickason to presidency of Morristown College. Was for a number of years president of Bluefield State College, Bluefield, West Virginia.

Died: Howard W. Selby, heart attack, August 24. Trustee of Methodist-related Dickinson College and member of executive committee of Boston University board of trustees.

Named: The Rev. Barney L. Jones as chaplain to the university and director of religious life at Duke.



DR. DICKASON

DR. CANNON

Did You THEOLOGICAL SCHOOLS Know?

■ The ten theological schools of The Methodist Church graduated 787 in the academic year 1952-53, the largest number of men and women in their history. These schools have been supplying about 70 per cent of the men who have become ministerial members of the annual conferences. The degrees granted and number of graduates from the schools are as follows:

Boston: S.T.B., 77; S.T.M., 13; Th.D., 6; M.R.E., 2; M.A., 3; Ph.D., 15.

Candler (Emory): B.D., 131; M.R.E., 14; M.A., 3.

Drew: B.D., 70; S.T.M., 2; M.A., 7; Ph.D., 3.

Duke: B.D., 51; M.R.E., 2; M.A., 2; Ph.D., 9.

Gammon: B.D., 12; M.R.E., 3.

Garrett: B.D., 112; M.A., 23; Ph.D., 3.

Illiff: Th.M., 29; Th.D., 7; M.R.E., 3.

Perkins (S.M.U.): B.D., 127; M.R.E., 4; M.A., 2.

U.S.C. School of Religion: Th.M., 5; M.R.E., 2; M.A., 10; Ph.D., 6.

Westminster: S.T.B., 28; S.T.M., 1.

Although the number of graduates of Methodist seminaries is not the only source of candidates for conference membership, it is important to note that the General Minutes report 1,666 men were separated from conference membership last year through retirement, transfer, location and death.

■ Dr. William R. Cannon has been named dean of the Candler School of Theology, Emory University, Georgia, to succeed Dr. H. B. Trimble. Dr. Cannon has been a member of the Emory faculty for nine years, having served as pro-

fessor of Church History and Historical Theology. Dean Trimble, who has served administratively since 1937, will devote his full time to Emory's development program.

■ Funeral services for Dean Emeritus Albert C. Knudson of Boston University School of Theology were held in the Daniel L. Marsh Chapel of the University on August 31, 1953. Dean Knudson died August 28 at his home in Cambridge at the age of 80. His career at Boston began in 1906 after he had taught at Baker University and Allegheny College.

Dean Knudson had written numerous books in the fields of Old Testament and Systematic Theology. He served the School of Theology as dean for twelve years before his retirement in 1938.

■ Dr. Clarence Tucker Craig, dean of Drew Theological Seminary since 1949, died August 20, in Methodist Hospital, Brooklyn, N. Y. He was active in the Ecumenical Movement, having served as chairman of the American Theological Committee of the Faith and Order Commission of the World Council of Churches and on the board of the Graduate School of Ecumenical Studies at Geneva, Switzerland. Dean Craig had taught New Testament at Yale Divinity School and the Oberlin Graduate School of Theology before accepting the administrative post at Drew. He served on the American Standard Bible Translation Committee which prepared the Revised Standard Version.

■ Inauguration ceremonies for President-Elect Harold F. Carr of the Illiff School of Theology were held on October 22 at the School in Denver.

Let Us Pray

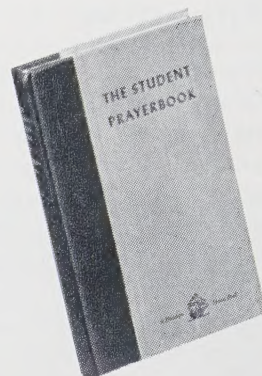
BY ROGER ORTMAYER

From time to time, during the last fifty years, student prayer books have been published. They have been more or less adequate, but none seemed fully to meet the need for a prayer handbook that would be a resource both in private and corporate worship in the campus situation. The British Student Movement has done some excellent editing in this field. Perhaps it was the British stimulus that did it; anyway, *The Student Prayerbook* now stands almost alone in the field of help for the main stream of American student life.

The Student Prayerbook was prepared by a committee under the chairmanship of Yale's John Oliver Nelson. It has drawn from

many varied traditions ranging from the Offices of the Eastern Church and the Gregorian Sacramentary to Walter Rauschenbush and a nearly current *Intercollegian*. There are general prayers and those for special campus situations. The ecclesiastical year is not ignored nor are common holidays. (Perhaps attention to such guides as these might do something to invest national festivals of this sort with an atmosphere of the "holy day.") There are brief collects and extended litanies. The book is an amazing collection in well-edited form.

The editorial design includes a feature that I wish more devotional books had used: the acknowledgements and sources are given in a separate section at the rear of the volume. A student may follow a prayer, intent upon what it says, rather than letting his mind go off



on a tangent, wondering just what the Gelasian Sacramentary might be whether Lauchlan MacLean was or is.

The Student Prayerbook should make an excellent gift to one away at school. A most excellent project for some Woman's Society or church school would be to see that the student center to which it is related has sufficient copies for its services of worship.

ADESTE FIDELES

(Continued from page 15)

pageant which consists of several tableaux, usually modern in theme, pointing up the spiritual message of Christmas, and closing with the scene of the manger in Bethlehem. For the last fourteen years, Dr. Frank C. Baxter, professor of English at the *University of Southern California*, in Los Angeles, has given traditional readings of Christmas poems and prose during the Yuletide season. This presentation, which has had national recognition, has been sponsored for the last two years by Trovets, a veterans' organization, for the Living War Memorial Scholarship Fund which provides education for sons and daughters of servicemen killed in combat during World War II.

The traditional feature of Christmas at *Bennett College*, Greensboro, North Carolina, is the "Living Madonna" which is

sponsored by the Dramatics Department just before the Christmas Holidays. Students of Bennett, draped in authentic costumes depicting famous interpretations of the Virgin Mary, reproduce the great masterpieces of the ages. A unique feature of the Yuletide at *Duke University* is the twenty-one-time presented pageant of traditional music, a poetic narrative of the Nativity and a series of "living pictures" illustrating the story. Each year a drama is presented by Wesley Players who often take it to neighboring communities after its campus preview. Last year the play was written, directed and staged entirely by students.

A tradition on many campuses centers around the "Hanging of the Greens." *Mount Union College*, Alliance, Ohio, is typical at this point. Sponsored by the Student Christian Association, the students gather at the Student Union to

listen to a recording of Dickens' *Christmas Carol*. Then they visit faculty homes and all the dormitories, sing carols and hang greens on the doors. Since 1935, the coeds of *Hamline University*, St. Paul, Minnesota, have invited their favorite beaux to their annual Christmas dinner and open house. The dinner is preceded by the hanging-of-the-wreath ceremony. White-gowned coeds sing carols as they hang wreaths and light candles in the dining room windows to symbolize the spirit of friendship and brotherhood that prevails during the Yuletide season. *Rocky Mountain College* has for four years sponsored an old English custom featuring the lighting of the Yule log. This is the official start of the Christmas festivities which last twelve days.

And thus the Spirit of Christ is reflected at Christmas time on our Methodist college campuses.

E.L.M.

We thank thee from our hearts, O Lord.

For classes and books, assignments and examinations, all means of disciplining our minds and releasing them into new freedom;

We thank thee from our hearts, O Lord.

For teachers and counselors, deans and coaches, librarian and masters of research, and all others whose sharing of themselves shares also great truth;

We thank thee from our hearts, O Lord.

For Christian roots in all our learning, for the Church in campus life, for worship and prayer and Christian discipline among faculty and students;

We thank thee from our hearts, O Lord.

(Pause here)

Our prayer and our caring, O God, hold up to thee: All students or faculty who feel alone, confused, put aside, or haunted with unreality and futility in their work, and who need thee as Father and us as brother or sister or friend.

Our prayer and our caring, O God, hold up to thee: Young people who seeking emancipation have entered a new thralldom to unworthy thinking or behaving, now obedient to group ways which they would not at the first have chosen.

Our prayer and our caring, O God, hold up to thee: Those who seek to pray and cannot, seeking to live by thy Word yet find it closed to them, seek to control their appetites but are controlled by them, seek to use their minds to the fullest but find they cannot study.

Our prayer and our caring, O God, hold up to thee: Those about us who, finding destroyed the faulty foundation of their Christian faith, disavow it or grope in disillusion for some great purpose to take its place in their lives.

Our prayer and our caring, O God, hold up to thee: Leaders of campus spiritual life among students or faculty, that they may be strong, quick-thinking, never apologetic and never dull, brave to declare Christian truth amid the attractions of materialism and the eager preoccupations of secular life.

O thou whom the people called Teacher, knowledge of whose truth has set men at liberty in every generation, grant us the grace to be faithful when we are surrounded with likable unbelief, the grace to be trustful among genteel scoffers, the staying power of Christian commitment even when doubt seems most reasonable. So may we endure as seeing him who is invisible, even our strong Saviour Jesus Christ. Amen.*

HYMN No. 225: "Take My Life, and Let It Be"

BENEDICTION

* From *The Student Prayerbook*, Association Press, 1953, pp. 65-66-67

NOTE: A specially designed reprinting of this service is available, free, in whatever quantities you need by ordering from: Department of College and University Religious Life, Box 871, Nashville, Tennessee.

Methodist Student Movement Objectives

1. Seriously examine and earnestly seek to deepen our own relationship to God.
2. Awaken the campus community to a realization of the need for Christian living and to inspire in students and faculty the desire to dedicate themselves completely to God.
3. Stimulate students and faculty in search for truth in all areas of life.
4. Develop local campus fellowships which are warm, loving, forgiving, and deeply committed to Christ, and in which students and faculty can mutually strengthen one another in Christian thinking and living.
5. Come to a profound understanding of the Christian Church in light of its foundation, history and mission, and a realization of our responsibility as Methodist laymen.
6. Promote ecumenical understanding in the campus community, thereby strengthening the world Christian community of which we are a part.
7. Interpret Christian vocation as the individual's total response to the will and purpose of God.
8. Seek the application of the Christian ethic to campus and community life, and political, economic, and social life on state, national, and international levels.

Suggestions for the Observance of Student Recognition Day

1. A committee should be appointed by the pastor well in advance to make preparation for this program. Perhaps it would be well to have the committee meet as early as the Thanksgiving holidays, so that students who are at home could be in on the planning. It is strongly urged that the material given here is only a guide, and users should feel free to make any changes desired.

2. Appearing in the church bulletin on this day (if there is one) should be a complete list of all the college students of the church.

3. The "witnesses" by students should be three-minute talks on some aspects of student work: The significance of the Methodist Student Movement (note the "Objectives"); Why one chooses a church college; Wesley Foundation; Summer projects, etc. Material on projects can be found in *motive* or ordered from the Department of College and University Religious Life, Box 871, Nashville, Tenn.

4. The "meditations" should be five-minute talks from the heart of students: the vocation of a Christian student; The campus community; The meaning of student fellowship; The finding of truth, etc.

5. It would be well to have a student lead "A Litany for Faithfulness on Campus."

6. Every effort should be made to publicize the observance of this day well in advance. In carrying out the service itself, students should be used wherever possible and feasible—as choir members, ushers, for making talks or other special features of the program. In some congregations it might be appropriate for the students participating to wear academic caps and gowns.



The Open Door

*A Service for Student Recognition Day
Adapted from One by Joan Norman*

Text: Matthew 7:7-8

*Ask, and it shall be given you;
seek, and ye shall find;
knock, and it shall be opened unto you.*

HYMN NO. 279: "God of Grace and God of Glory"

INVOCATION (by a student):

"Spirit of Life, in this new dawn
Give us the faith that follows on,
Letting Thine all pervading power
Fulfill the dream of this high hour."

WELCOME (by pastor)

CHORAL THANKSGIVING:

Students: We praise the church for being a pioneer
in the field of education—for building colleges
and universities in this land and in other lands
that youth may be enlightened, and being en-
lightened, may enlighten the world.

We praise the church for nurturing and calling
from its midst men of wisdom and of Christian
insight who have committed themselves to the
teaching ministry.

We praise the church for following us to the cam-
pus and providing there a ministry to students
and a home away from home.

We praise the church for being a part of the
world Christian community and for relating us
to the world student Christian enterprise.

Gloria Deo (sung by choir, page 565, or in uni-
son):

Glory be to God on high.

Congregation: We praise our students for accepting
the challenge—for opening the door to wider
horizons.

We praise our students for keeping us alive—for
making us aware of newly found truths—for
challenging us to consider great social issues of
our day.

We praise our students for their idealism—for
prodding us to action to meet the needs of the
world—for their faith in and vision of a better
world.

We praise our students for being witnesses to the
power of Christ to our generation, to their gen-
eration and to that which follows them, for we
have faith that they will go forth from college
in specialized fields to serve in his name.

Gloria Deo (choir or unison):

Glory be to God on high.

OFFERTORY

DOXOLOGY

WITNESSES (by students who have opened the door)

PRAYER FOR A HIGH CALLING:

Our Father, who hast set a restlessness in our
hearts, and made us all seekers after that which we
can never fully find; forbid us to be satisfied with
what we make of life. Draw us from base content,
and set our eyes on far-off goals. Keep us at tasks
too hard for us, that we may be driven to thee for
strength. . . . Make us sure of the goal we cannot
see, and of the hidden good in the world. Open our
eyes to simple beauty all around us, and our hearts
to the loveliness men hide from us because we do
not try enough to understand them. Save us from
ourselves, and show us a vision of a world made
new. May thy Spirit of peace and illumination so
enlighten our minds that all life shall glow with
new meaning and new purpose; through Jesus
Christ our Lord. Amen.

ANTHEM

MEDITATION (first speaker)

HYMN NO. 263: "Once to Every Man and Nation"

MEDITATION (second speaker)

A LITANY FOR FAITHFULNESS ON CAMPUS:

Eternal God, we praise and glorify thee, we proclaim
joy before thee, for thy manifest blessings in this
community of academic study: For the expectation
of good which brought us here, with the hopes and
intentions of those who hold dear our destiny;

We thank thee from our hearts, O Lord.

For sound learning and exciting truth we may find
here, enlarging our acquaintance with ourselves, thy
world, and thee;

(Continued on page 23)

